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# CENSUS OF INDIA 1961

## VOLUME III

### ASSAM

#### PART VI

#### VILLAGE SURVEY MONOGRAPHS

#### 6. BATASIPUR

**N. PHILIP**

of the Assam Civil Service

Deputy Superintendent of Census Operations, Assam

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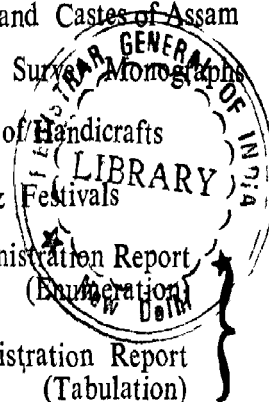
# Census Of India 1961

## LIST OF PUBLICATIONS, ASSAM

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Part I-A	—	General Report
Part I-B	—	Report on Vital Statistics
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#### 11 District Census Handbooks

Depending on the size, there may be sub-parts to some of the parts. In addition, Village Survey Monographs will be published separately for each village.

# Census of India 1961

## Volume III Part-VI

### VILLAGE SURVEY MONOGRAPHS—ASSAM

Sl. No.	Names of			Type of Village	
	Village	Police Station	District		
1	2	3	4	5	
1.	Titaguri (Jonagaon)	Kokrajhar	Goalpara	Tribal	Bodo-Kachari
2.	South Salmara	South Salmara	„	Predominantly	Muslims (Sunnis)
3.	Khara	Dudhanai	„	Preedominantly Tribal	Kachari, Rabha & Koch
4.	Katanipara	Kamalpur	Kamrup	Single Community	Kumar
5.	Nasatra	Barpeta	„		Multi-Ethnic
*6.	Batasipur	Dhekiajuli	Darrang		Multi-Ethnic
7.	Dhepakgaon	Majuli	Sibsagar	Tribal	Miri
8.	Kumargaon	Jorhat	„		Multi-Ethnic
9.	Japisajia	Sibsagar	„	Single Community	Ahom
10.	Fulertal	Lakhipur	Cachar	Tribal	Hmar
11.	Resubakrapara	Tura	Garo Hills	Tribal	Garo
12.	Mawnai	Shillong	United Khasi & Jaintia Hills	Tribal	Khasi
13.	Modymmai	Jowai	„	Tribal	Pnar
14.	Laisong	Haflong	United Mikir & North Cachar Hills	Tribal	Zemi Naga
15.	Gunjong	Haflong	„	Tribal	Dimasa (Kachari)
16.	Phongjangre	Baithalangso	Baithalangso	„	Mikir
17.	Durtlang	Aijal	Mizo Hills	Tribal	Mizo
18.	Lawangtlai	Lungleh	„	Tribal	Pawi-Lakher

\*Present publication

## **CONTENTS**

	Pages
Foreword .....	i—iii
Preface .....	v

### **CHAPTER I : THE VILLAGE**

Introduction, Communication and important public places, Climate and rainfall, Flora and fauna, Size and Residential pattern, Settlement history and legend.....	1—3
--	-----

### **CHAPTER II : THE PEOPLE**

Ethnic composition, Houses and House types, Ceremonies connected with house construction, Dress and Ornaments, Household goods, Food and Drink, Beliefs and practices concerning Birth, Marriage, and Death.....	4—14
--	------

### **CHAPTER III : ECONOMY**

Land, Agricultural Practices, Livestock, Economic activity in the village.....	15—17
--	-------

### **CHAPTER IV : SOCIAL AND CULTURAL LIFE**

Population by Age and Sex, Family Structure and relationship, Literacy and Education, Social legislation and reforms.....	18—20
---	-------

<b>CHAPTER V : CONCLUSION</b>	21
-------------------------------	----

### **APPENDICES**

Appendix I—Tables .....	24—28
Appendix II—Glossary .....	29
Appendix III—Household Schedule.....	30—39
Appendix IV—Village Schedule.....	40—45

## FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation.' This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominant occupation, e. g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should

each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture

and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960, by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other

laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

The gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality.

This is, perhaps for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve ; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the Country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

New Delhi,  
July 30, 1964.

Asok Mitra  
Registrar General,  
India.


## **PREFACE**

This monograph gives a pictorial and descriptive representation of the people living in Batasipur—a multicasite and backward village, lies in the Darrang District of Assam. It furnishes information on social structure and material culture of the population—the type of houses they live in, the clothes they wear, the food they eat, their household equipments, their livestock, their hours of work and recreation, their beliefs and customs and their traditions and aspirations.

The field investigation was done by Shri B. M. Choudhury, and the tabulation of the data was done in the Tabulation Office under the guidance of Shri J. C. Bhuyan, Assistant Superintendent of Census Operations, Assam. The frame of this monograph was also started by Shri Choudhury but the whole thing had to be redrafted by Shri K. S. Dey, M. A., Tabulation Officer. A word of thanks may be said of Dr. B. K. Roy Burman, Officer on Special Duty (Handicrafts & Social Studies) of the Registrar General's office for offering valuable suggestions in improving the draft before the monograph is sent for printing.

**N. PHILIP**



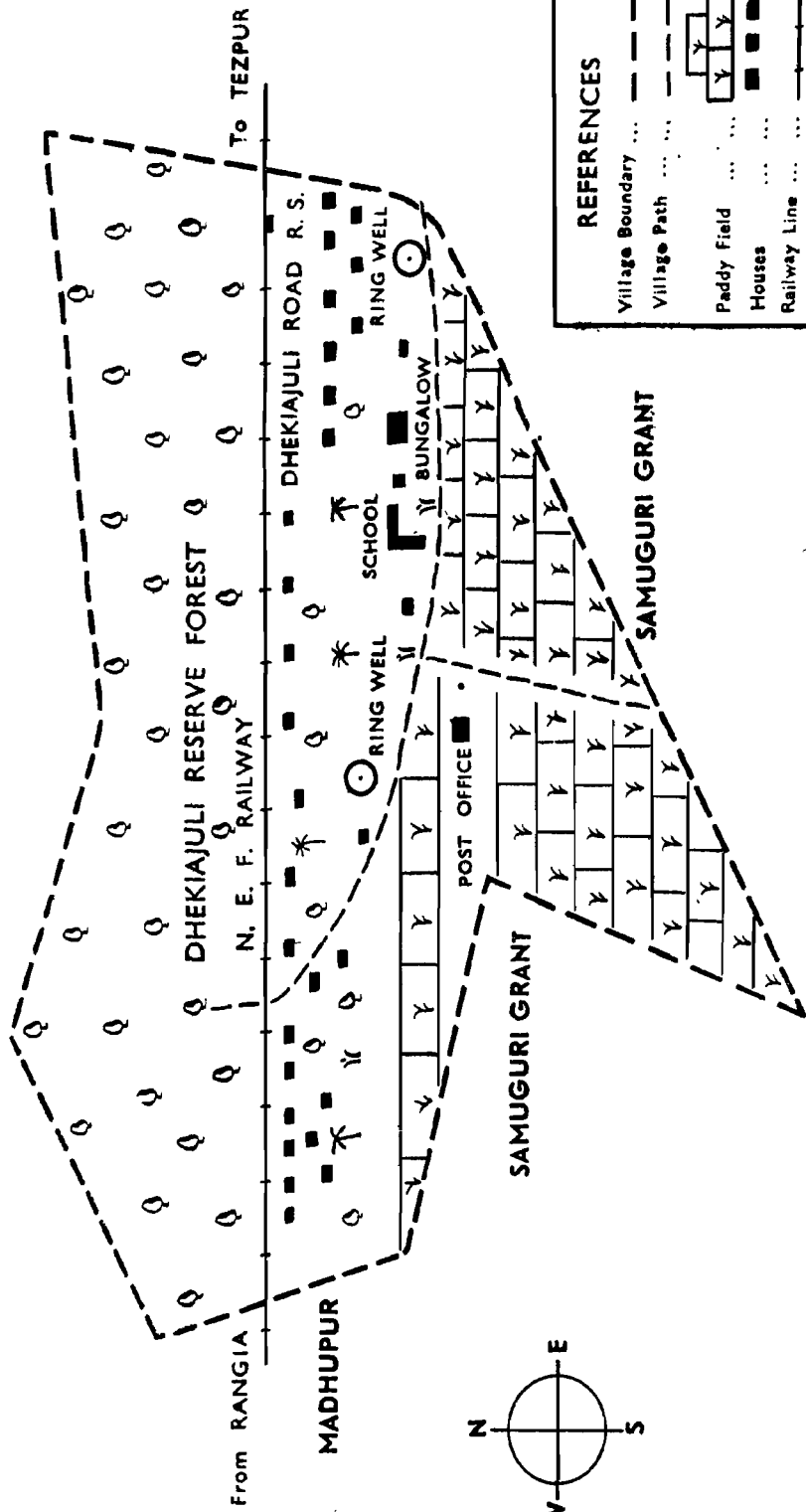


of the village

A part



NOTIONAL MAP OF VILLAGE  
**BATASIPUR**  
 DHEKIAJULI P.S.  
 DARRANG DISTRICT



**REFERENCES**

Village Boundary	---
Village Path	---
Paddy Field	⌈ Y ⌋
Houses	■
Railway Line	—+—+—+—

## CHAPTER I

### THE VILLAGE

#### Introduction

In the northern highland of the Tezpur subdivision of the Darrang district with a range of low hills on the background clothed with grass and forest trees, lies the village Batasipur which is inhabited by as many as twenty heterogeneous castes professing three different religions and having different mother tongues. It is approximately situated at 26°50' North Latitude and 92°27' East Longitude and is bounded on the north by the Dhekiajuli Reserved Forest, on the east by the Dhekiajuli Railway Station and Dhekiajuli Road, on the south by the Semaguri Grant and on the west by the village Modhupur. The entire population of the village comprises the descendants of immigrants from various parts of Assam as well as from other States of India. Thus, there has been a gradual fusion of the different cultures and social customs.

It therefore provides sufficient and interesting materials to portray the structure and functioning of a community life supported by multiple social institutions and the economy of a medium-sized, primarily agrarian, backward and multi-caste village such as Batasipur is.

#### Communication and important public places

Connected by an unmetalled road, the village is two furlongs west of Dhekiajuli Railway Station at a distance of about eight miles north of Dhekiajuli, the nearest town and the thana headquarters on the Dhekiajuli P.W.D. metalled road. The village is therefore approachable by both road and rail communications.

Dhekiajuli town caters to the commercial, industrial, educational and cultural needs of the region in which Batasipur lies. Besides educational institutions up to high school standard, State dispensary, veterinary hospital, an industrial estate and the police station, Sub-Deputy Collector's circle, Anchalik Panchayat and the Community Development Block are located at Dhekiajuli. A branch post office and a primary school located in the village itself provide postal and primary educational facilities for the area.

#### Climate and rainfall

The climate of the area does not differ materially from that of other parts of Assam and is characterised by a highly humid atmosphere and abundant rains. In March, the temperature begins to rise. The

## BATASIPUR

south-west monsoon sets in about the beginning of June and ceases in October. During the period between May and September, the rainfall is fairly heavy. In October the temperature begins to fall and nights are fairly cool, but the winter does not actually set in till the middle of November. During winter months, and particularly in January, the mean daily minimum temperature oscillates between 11 and 12 degrees centigrade. In August and September the temperature reaches the maximum limit and rises upto 35° centigrade. The average annual rainfall in this area is about 2,334 m.m.

### Flora and fauna

The village and its surroundings are rich in flora and fauna. The soil and climate are conducive to the growth of various species of vegetation and animals. The important varieties of trees are mango, jackfruit, sagun, madar, tamarind, hollock, etc. There are also many small plants and shrubs and different varieties of bamboo.

Several varieties of animals are seen in the forest adjoining the village of which the more important ones are elephants, tigers, wild buffaloes, bisons, leopards, bears, wild pigs and different kinds of deer. Similarly, there is a large variety of colour-

ful birds and snakes in the village and its suburbs. Wild animals and particularly elephants, occasionally do damage to the crops.

### Size and residential pattern

Batasipur has an area of 338.80 acres of which 68.75 acres are under homesteads. There are 86 households with a total population of 360 persons of whom 196 are males and 164 females. The average size of a household is 4.19 persons per household.

The village lies on a plain and the main path bifurcates into right and left directions leading to the two hamlets of the village. The eighty-six households of the village are almost equally distributed into two hamlets namely, Hindupara and Telengapara. At Hindupara, houses are arranged in a very systematic manner and in fact the pattern of the houses may be defined as linear. The inhabitants prefer the privacy of their own fenced compound at a distance from their neighbours. The density of bamboos, betelnuts, betel-leaves, fruit trees and other vegetation often renders one house invisible from the next. The houses in Telengapara are rather scattered. The residential pattern suggests inter-caste cohesion as may be seen from the following table.

Table No. 1  
Total No. of households—86  
No. of households surveyed—48  
Caste-wise distribution of households in the village

Name of Hamlets	Number of households by Caste																				
	Kumar	Telenga	Tati	Dewan	Bhakta	Binjhia	Munda	Gaula	Proja	Piak	Bhuyan	Thapa	Kachari	Limbu	Lama	Kayastha	Baraik	Ravidas	Kalita	Koch	Orang
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Tengapara	1	2	3	1	2	1	3	2	1	1	1	—	—	—	—	—	—	—	—	—	—
Hindupara	—	—	—	2	—	—	3	1	—	—	—	2	1	3	6	3	4	1	2	1	1
<b>Total</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>6</b>	<b>3</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>1</b>	<b>3</b>	<b>6</b>	<b>3</b>	<b>4</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	

## THE VILLAGE

The lower primary school, the only educational institution of the village, is situated just at the entrance to the village alongside the dak bungalow and the forest beat office.

There is no natural source of water and so the villagers get their water supply from two pucca wells recently dug by the Anchalik Panchayat besides the kutchha wells and ponds belonging to some of the households.

There are three grocery shops located in the Hindupara from where the villagers buy the necessary commodities. The people derive marketing facilities from Monmohini bazar on Monday and Fiazabad bazar on Friday at distances of about 1 and 2 miles respectively.

### Settlement history and legend

According to the village headman, labourers of the neighbouring tea gardens, namely Samuguri and Madhupar Tea Estates, first settled here about 60 years ago. Since its establishment, the composition of communities of the village has been changing from time to time. Some households have migrated, while many new families have come into the village. Most of the households are ex-tea garden labourers and/or descendants of tea garden labourers. The population of the village is combination of heterogeneous castes with different religions and mother tongues. There is no legend connected with the name of the village.



## THE PEOPLE

The population of the village comprises Hindus, Christians and Buddhists. Out of a total population of 360 in the village, 345 are Hindus, 8 are Christians and 7 Buddhists.

Labourers who migrated from Orissa and worked in the neighbouring tea gardens

first settled in this village. The Nepalese, Assamese and Bengali inhabitants came later and settled there. The different linguistic groups speak their mother tongues and dialects among themselves and speak broken Assamese with other communities.

The following table gives the different sizes of the Households :

### Households and houses and housetypes

Table No. 3

Total No. of households	Single member	2-3 members	4-6 members	7-9 members	10 members and above
1	2	3	4	5	6
86	5	38	41	2	—

Out of the 86 households, 2 are very large-sized each containing 7 to 9 members, while 41 households consist of 4 to 6 members, 38 consist of 2 to 3 members and only 5 consist of single member each.

The houses are, in general, of a rectangular shape with inclined roofs. The plan and architecture in the majority of the cases are very simple.

In every compound, apart from the main or dwelling house, there are at least 3 or 4 other structures usually located in the courtyard. These structures are used for keeping cattle while one shed generally in the eastern side of the courtyard is used as a granary. The household kitchen is not detached from the main dwelling house except in the case of a few well-to-do families who construct it outside their dwelling houses. There is no bathroom or latrine, the jungle area around the homestead being good enough for the purpose of a latrine.

Most of the houses are built on an insignificant base or plinth. Mud is the usual material for the purpose. The main posts are mostly of matured bamboos, but in a few cases, wooden posts are also seen.

The walls are of plaited split bamboo plastered with a mixture of mud and cowdung. Earth is mixed with cowdung and water in certain proportions and allowed to decompose. When it is completely muddy, it is kneaded by the feet so that the ingredients are mixed up properly and turned to fine, almost clinging mud. Thatch is the usual material for roof. In most of the houses, the thatched roof have two slopes. The number of the oblique surfaces which make the roof and the degree of inclination are almost the same for a majority of the cases. The houses belonging to the Oriya people appear to be not properly designed. The majority of the houses have no windows as a result of which the interior of the house is dark even in the day time. The houses are generally ill-ventilated, there being only one door opening towards the front courtyard. Where doors are more than one, they are generally in the main walls providing an entrance into the house or between the different rooms.

Improved types of dwelling house are found only in three households belonging to Kalita and Kayastha castes. They are provided with a number of windows and verandahs. They are well-ventilated and well-lighted though the materials used are the same as in other cases.

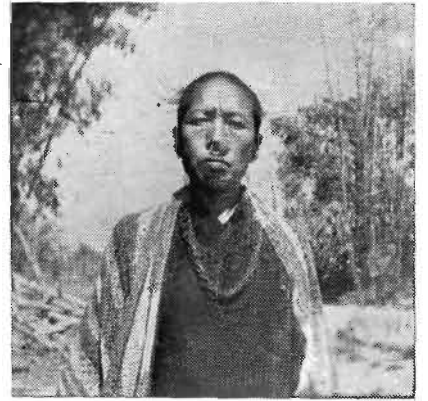


A dwelling house with  
attached kitchen.

One of the best examples  
of planking houses.

A planking dwelling house  
with four inclined roofs and a  
verandah





Women of different communities with their customary dress and ornaments.





## DATASIPUR

### Ceremonies connected with house construction

Only the people belonging to Oriya community perform some ceremonies at the time of construction of a dwelling house. For this purpose the months of Magha (January-February) and Falguna (February-March) are considered to be auspicious. The person who wants to construct a house digs five holes (4 in the 4 corners and 1 in the middle) at the selected site. Small bundles containing 5 rice grains wrapped in a plaintain leaf are placed into these holes. In addition, one copper coin, some wood apples and 'tulsi' (*ocimum sanctum*) leaves, a piece of turmeric and some rice grains are put into the hole in the centre. The first post of the house is then raised over this hole. On the top of the post a bunch of hay is tied. On the following morning the owner inspects the site to see whether it would be favourable to build the house or not. According to their belief, if the bunch of the hay on the top of the post is found intact and the rice-grains remain undisturbed, the site selected is considered to be ideal for a house. If on the other hand, the hay gets separated from the top of the post and the number of the rice-grains in each of the four holes is reduced, the site is not to be selected for the purpose of a dwelling house.

Barring the Oriyas, all other communities in the village do not observe any ceremonies in connection with the selection of site and construction of a house. The Oriyas perform a ceremony known as 'balok bhojan' by feeding the children of the village at the time of occupying a new house after construction.

### Dress and Ornaments

The dresses of the villagers are very simple. They use very cheap and coarse varieties of clothes. The dhoti which is the most popular and widely distributed lower garment in Assam is also common among the males in this village. They use dhoti which may

be either of handloom or mill-made. The style of putting it on is also common with a 'lengti' (one end of the cloth passing between the thighs and tucked at the back) in such a manner that the lower end remains just over or below the knee.

The most common upper garment is banian (short upper garment with half sleeves or no sleeve at all) or a shirt. The banian is also used in the winter season as an under garment along with a shirt. During summer, no upper garment is generally used and only a piece of 'gamosa' (towel) is seen hanging in the shoulder or tied in the waist or head according to fancy. Small boys up to the age of eight do not generally wear any garment. The villagers wear their best pieces of cloths on festive occasions.

All married young and aged Assamese women of the village wear a sewn skirt generally made locally of coarse cloth called 'mekhela' and a wrapper 'chaddar'. The form of the mekhela is given by stitching the two vertical free ends, and is worn just as a man wears a lungi but covering the breast as they still do not use blouses as upper garments. The chaddar is not used as a wrapper for covering the upper part of the body but simply as a veil allowing the ends to rest on the breasts. The third wrapper which is known as 'riha', a traditional garment of the Assamese ladies, is also used by them. Women of other communities generally wear sarees. They also use blouses as under garments for upper portion of the body and petticoats as under garments for the lower portion from the waist along with the saree on festive occasions. Girls up to 6 years generally remain naked at home, while school-going girls use frocks or small-sized sarees. Villagers wash their own clothes and never employ any washerman.

Women irrespective of castes and communities are very fond of ornaments. Men do not use any kind of ornaments except a ring in their finger if they can

## THE PEOPLE

afford to have. Bengali, Assamese and Nepali women prefer gold ornaments, while the Oriyas use ornaments made of silver and brass.

A few of the popular ornaments are mentioned below :—

- (i) Bracelet, bangle, churi, kankan worn on the wrist.
- (ii) Rings worn on fingers.
- (iii) Earring, jhumka, worn on the ear.
- (iv) Nakfuli worn on the nose.

Assamese and Bengali women do use 'nakfuli'. All these ornaments are not worn every day, nor does every woman possess all of them.

### Hair style

Hairdressing is simple. In most cases, women help themselves but occasionally the assistance of another lady of the household is taken to furnish the dressing. Parted in the middle of the head, two locks

are combed straight on the scalp with little curling or plaiting, finally tucking one tuft into another and turning it into a pear-shaped knot at the back of the head. The system of 'beni' is in vogue among the Assamese, Bengali and Nepali communities. They arrange their hair by parting it in the middle of the head into two tresses which are combed straight and then arranged into a cross-wise fashion which hangs over the neck.

### Tattoo

The Oriya and Nepali women are fond of tattooing various types of designs mostly floral or geometric, on different parts of their body including arms, legs, back of the palm and forehead.

### Household equipments

The following table gives an idea of important household goods and utensils in possession of households of various communities in the village :—

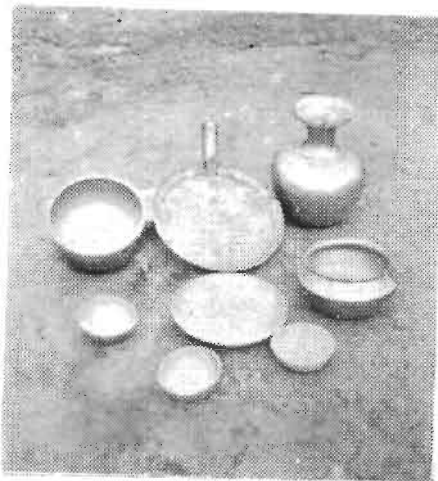
Table No. 4

Total No. of Households—86  
No. of households surveyed—48

Particulars	Number of households possessing							
	Caste/Tribe/Community							
	Assamese		Bengali		Nepali		Oriya	
	No. of house-holds	Total number	No. of house-holds	Total number	No. of house-holds	Total number	No. of house-holds	Total number
1	2	3	4	5	6	7	8	9
Kerahi	4	12	3	4	13	33	23	23
Sauce pan	3	13	..	..	5	9	26	58
Kahi	4	17	3	5	15	31	26	106
Bati	4	10	3	5	14	26	22	88
Ghati	3	6	2	2	9	13	12	19
Balti	4	5	1	6	1	1	6	7
Kalah	3	11	2	5	15	25	21	45
Gelas	3	8	2	5	1	1	6	17
Cup	3	14	..	..	..	..	..	..



An Oriya woman with the tattoo on her ankles — the Oriya and Nepali women attach importance to tattooing as a means of adding to their beauty



Different kinds of utensils.





## BATASIPUR

Table No. 4 (concl.)

Particulars	Number of households possessing							
	Caste/Tribe/Community							
	Assamese		Bengali		Nepali		Oriya	
	No. of house- holds	Total number	No. of house- holds	Total number	No. of house- holds	Total number	No. of house- holds	Total number
1	2	3	4	5	6	7	8	9
Bedstead	4	4	2	2	9	9	5	5
Khatia	4	4	3	3	15	15	25	25
Taktaposh	3	3	2	2	3	3	2	2
Chair	4	4	3	3	6	6	1	1
Table	4	4	3	3	2	2	4	4
Bench	4	4	3	3	7	8	14	14
Stool	3	3	2	2	4	4	8	8
Mirror	4	4	..	..	10	10	21	21
Alna	3	3	1	1	..	..	..	..
Hurricane Lantern	4	4	3	3	15	15	22	22
Petromax	2	2	..	..	..	..	..	..
Battery Torchlight	4	4	3	3	5	5	9	9
Bicycle	3	3	1	1	..	..	..	..

### Food and drink

The staple food of the villagers is rice which is the largest single item in their diet. Rice is taken throughout the year in whatever quantity, inadequate or adequate, according to availability. The people take their food two times daily, only the minor children take three times. Items and quantity of food vary according to the economic status of the households.

The poor are content with a stomachful of 'pantabhat' which is the local name of water allowed to stand over a quantity of cooked rice throughout the night, turning a little sour by process of fermentation. They take this 'pantabhat' with chillies, onion or condiments. Evening meal generally consists of an adequate quantity of freshly cooked rice which is taken with vegetable curry and dal. Chillies, onion and salt are taken either as separate items or mixed with curry and condiments.

## THE PEOPLE

Addition of some more items of food is seen on special occasions. The villagers are non-vegetarian and relish meat and fish whenever available. Fish is not available except some small varieties, and that too on rare occasion, but domestic fowls, ducks and he-goats are occasionally cooked and served for food. Only the Christian Mundas take beef on festive occasions. Milk and milk products are not practically taken by anybody regularly, the yield being very small. Tea is taken regularly in the morning as well as in the evening. It is the common drink served to visiting friends and relatives. Oriyas and Nepalees take 'laopani', a home-made fermented rice beer. Smoking of 'huka' and bidi is a common habit among both men and women in the village.

### Beliefs and practices concerning birth

A woman learns that she is pregnant when her menstruation stops. The fact is confirmed by the gradually swollen condition of her abdomen. The pregnant woman must, despite her condition, go on working right up to the time of delivery. No special diet is prescribed for her. During the period of pregnancy women are subjected to some restrictions. For instance, they are not allowed to go to the crematorium or burial ground; they are also prohibited from killing any living creature. The same rule applies to their husbands also. They believe that killing of living creatures during pregnancy may result in the death of the baby in the womb.

As soon as the expectant mother begins to have labour pains, she is kept confined in her sleeping room. To assist her during delivery, elderly women of the family stay with her in her room and the local dhai is summoned to her aid. When the dhai arrives, she tries to alleviate the suffering of the expectant mother by binding her waist with a towel. The pregnant woman's forehead is gently massaged with a little quantity of coconut oil. No male person, not even the husband is

allowed to enter the room where delivery of a child takes place. After delivery, the child is thoroughly washed in luke warm water. It is then wrapped in a small piece of cloth.

The practice of cutting off the navel cord and its disposal varies from one caste to another in the village.

Among the Bariaks of the Oriya community, the dhai cuts off the umbilical cord by placing it between a bronze coin and a sharp knife. The cut off portion of the navel cord and the placenta are put together into a hole specially prepared by digging with a steel needle at the threshold. The hole is later filled up with earth. The custom of digging the hole with a steel needle has its basis on their assumption that the teeth of the child being small, the digging of the hole merits no instruments larger than a needle. The remaining navel cord is detached after 3-5 days and thrown away.

Among the Nepalis, it is the child's own mother who cuts the child's navel cord with a small sharp knife. The cord is wrapped with small threads. The navel cord and the placenta are thrown anywhere outside the house. The remaining portion of the navel cord is detached after five days and is carefully kept in an old cloth. This portion gradually shrinks until it is reduced into a thread-like size which is ultimately made use of in preparing a kind of medicine which is given to the child when it falls ill. The shrunken umbilical cord is also made into an amulet which is put round the neck of the baby.

The Assamese and Bengali attach no importance whatsoever to the removal of the navel cord and disposal of the placenta. The cutting of the navel cord is either done by the mother herself or by one of the assisting ladies. Cutting is done with a sharp-edged bamboo split. The navel cord and the placenta are thrown away outside. The remaining portion of the navel cord is ultimately detached and thrown away.

## BATASIPUR

### Post-natal period

It is gathered that child-birth pollution is observed by all the castes in the village. Only the Christian Mundas follow no ritual relating to childbirth or pollution.

Among the Baraiks of the Oriya community, the pollution period lasts for 9 days. On termination of this period i. e. after the ninth day, a barber is called for to shave the head of the baby and pare the nails of the mother. The hair so shaved is then thrown under a clump of bamboo in the case of a male child and under a bush formed by the 'bana' trees in the case of a female child. According to their belief, the throwing of the shaved hair under the bana tree helps the growth of a long hair necessary for the female child. On this day a feast is given and all members belonging to the caste are invited. Mutton, chicken and 'laopani' (home made liquor) are served to the guests. Merry-making with the accompaniment of the 'dholoki' goes on for the whole night. The ceremony is performed in order to bless the child and to drive away pollution with all its evils.

The Gaula caste follows the Baraik caste in respect of observing rituals connected with child-birth. The only points of difference are that the Gaulas bury the navel cord and the placenta in a hole dug at a place just where the rain water strikes the ground on falling down from the roof ; secondly the shaved off hair is thrown under a plantain tree in the case of a male child and under a clump of bamboo in the case of a female child. Hair thrown under a bamboo clump is believed to facilitate quick growth of the hair of the female child. The other castes of the Oriya follow the same procedure as that of the Baraiks.

The Nepalis observe a pollution period of 13 days. At the close of the 13 days so specified, the mother together with her new-born child take a bath and wash the clothes used by them during delivery.

The place where the child is delivered is given a thorough wash with cowdung. On this day a Nepali brahmin priest performs the purification ritual during which he sprinkles a mixture of water, tulsi leaf, cowdung and cow's urine on both the mother and her child. The priest also utters some passages from the Vedic mantras and offers a little quantity of the mixture to the child's parents to drink. After the end of the purification ceremony, he is paid a small cash (dakshina) for the service by members of the family. But the Tamang do not believe in pollution and perform no rite or ceremony of any sort in this connection. Only a feast is given to the members of the caste.

All castes of the Oriya community observe a pollution period of 9 days. After nine days, a purification ceremony is held in which both mother and child take a purification bath and the clothes used by the mother are thoroughly washed. The place used by the mother before the purification ritual is given a cowdung wash. On this very day a feast is given. In the evening, people belonging to the caste are served with mutton and chicken. Home made liquor called 'laopani' is also served to the guests. On the night of the feast the people enjoy themselves by singing songs to the beat of musical instruments like 'dholoki'. The guests pour blessings and happy wishes on the child.

The Assamese and Bengali inhabitants of Batasipur observe a pollution period of 5 days. On the sixth day the mother and the baby both have a bath and the clothes used by them are washed. The room where the mother was confined before delivery is given a cowdung wash. Only after these purification processes are completed can the other members of the family touch the mother and the infant. The mother is not allowed to do any cooking until one month has elapsed during which period the relatives and other villagers will not take any cooked food from the house of the mother concerned. After one

## THE PEOPLE

month, an elaborate purificatory ritual is solemnised with 'namkirtans' by the Assamese, while the Bengalis observe it by performing a puja locally known as 'Rupasibrata'. After the end of the ceremony, members of the family are allowed to enter into social intercourse with their co-villagers.

### Marriage

Marriage is a common and compulsory feature of the social structure of the village. There is no child marriage and also no instance of inter-caste or civil marriage. Monogamy is the general rule but polygamy is also permissible though no such case is found in the village. Remarriage of widows is permissible among all the castes. No case of divorce is recorded. Adultery and extra-marital sex relations are greatly abhorred by the villagers who consider such practices as great sins. They never forgive the offenders and impose very heavy punishment. Marriage customs are not the same among different communities of the village.

### Marriage customs among Oriyas

With the exception of the Christian Mundas, Oriyas of all castes of the village follow more or less the same marriage custom. A marriage is settled through negotiation. Both the parties discuss the proposal and if they agree, final decision is taken in the presence of the village elders. Then a brief ceremony locally known as 'Kapra pahana' is performed and the date of marriage is fixed on an auspicious day as might be indicated in the panjika (almanac). Invitation is extended to the guests by sending or by handing over a quantity of turmeric powder. On the date of the marriage, the bridegroom with his elders, relations and friends proceeds to the bride's house to the accompaniment of country music and with as much of social formality as his caste traditions have laid down. On their arrival in the bride's house, the party is received by the bride's relations. Brahmin priests of both the parties then commence

the ceremony with utterance of slokas and mantras when the adorned bride sits facing the bridegroom on a special platform (bedi). When the religious part of the ceremony ends, all the invitees take part in the feast. The items served depend on the economic condition of the parties. But generally sweetened rice, dal, vegetable curry, mutton curry and some sweets are served. In the following morning, the groom's party along with the bride proceeds to the groom's house where a marriage feast is given. Then a marriage dance marks the end of the ceremony. A marriage among Christian is solemnised in the Church.

### Marriage custom among Assamese

Marriage is usually of the negotiation type. The father of the boy accompanied by the village headman or any village elder goes to the house of the bride where the marriage proposal is mooted in front of the parents of the bride and some other village elders. If the proposal is accepted by both the parties, a ring ceremony (angute pindha) is performed when a gold ring is presented to the girl which marks the formal engagement of the boy and the girl. A feast locally called 'kanyadan bhoj' follows the ring ceremony. The date of marriage is then fixed according to the indication in the panjika (almanac). Both the parties construct pandals in their courtyard on the day before the wedding where the bride and the groom observe the pre-marriage rituals and customs. The boy and the girl take their marriage bath under a plantain tree for the purpose in the north-east corner of the courtyard. Unmarried girls fetch water in five earthen pots locally known as 'ghots' for the ceremonial bath. The pre-marriage functions end in the morning of the wedding day when the groom's party makes necessary preparation for starting to the bride's place so that all of its members can reach the destination in time. On their arrival at the gate of the bride's house, they are

## BATASIPUR

welcomed by the mother and relatives of the girl. The party then enters the marriage pandal. The brahmin priests (Assamese) begin the rituals of marriage by reciting slokas and mantras. The bride is made to sit at the left hand side of the groom. They are also required to recite some mantras according to the directions of the priests. The father or brother of the bride symbolises the union by tying one edge of the chaddar of the girl to an edge of the dhoti of the groom as directed by the priests. The priests perform 'homa' which is locally known as 'hompora ceremony'. After the ceremony is over, both the boy and girl are led inside the house where they partake of chira, curd, sweets, etc. The groom's party along with the bride then return to the groom's place. A marriage feast is given in the groom's house where all the co-villagers and relatives are invited.

### Marriage practices of the Bengalis

As a general rule, marriages are settled by negotiation between the parents of the bride and bridegroom. After a marriage is settled, a day is fixed for 'mangalacharan' when the father or elder brother of the groom or any elderly person related to the groom goes to the brides' house with some gifts like ornaments, garments, etc. for the girl. A Bengali brahmin priest is called to conduct the religious part of the function and to bless the girl. All the elderly persons present give 'asirbada' to the girl and wish her happy and prosperous life. According to the convenience of both the parties and indications in the 'panjika' (almanac), the date for marriage is then fixed up. Sweets of different kinds are served to the persons present with which ends the function.

'Mangalacharan' marks the beginning of a Bengali marriage ceremony. The other notable functions before marriage are 'pankhili', 'adrisnan' and 'adhivasa.'

'Pankhili' is nothing but serving the guests with pan leaves and betelnuts, al-

though sweets are also served. 'Adrisnan' is a ceremonial bath for the bride and bridegroom just two days before marriage. Only married women fetch water in 'ghots' (earthen pots) for the purpose.

'Adhivasa' is held on the pre-wedding day. The brahmin priest comes to bless the bride and bridegroom and puts 'tika' (ashes of 'sauda' mixed with oil) on their foreheads beside observing other local customs and rituals.

On the marriage day, on an auspicious time, the groom and his party proceed to the house of the bride. On arrival at the gate of the bride's house, the party is welcomed by the father of the bride along with other relatives and elderly persons present. According to the time indicated in the 'panjika', the groom is led to the 'kunja' a nicely decorated round-shaped platform constructed on the north-east corner of the courtyard by planting eight plantain trees where the groom is made to sit on a chair while the bride goes on circling round the groom seven times. This is known as 'satpak' or 'saptapradakshin.' After completion of each round, the bride stands in front of the groom and offers flowers and 'namaskara' and after completion of the seventh round, both the girl and boy exchange garlands of flowers. The couple is then allowed or rather made to see each other's face, eye to eye, which is locally known as 'subhadristi'. Soon after, the brahmin priests begin to chant vedic mantras and light the holy fire (homa). Both the bride and the groom are made to sit side by side in front of the priests and to recite mantras and move according to the directions of the priests. The father or uncle or elder brother of the bride sits by the side of the priests and offers the bride to the groom along with presents of various kinds while reciting vedic mantras as directed by the priests. The priests chant mantras from time to time and pour pure cow's ghee into the fire. A grand feast is

## THE PEOPLE

arranged by the bride's party and all the invitees including the groom's party are entertained with sweets, rice, mutton, fish, vegetables and curd. On the following day, a ceremony called 'basibia' is performed. Another grand feast is also given on this occasion. In 'basibia', both the bride and groom go round the 'kunjā' seven times—the groom leads while the bride follows. On the same day the groom's party leaves with the bride for home. The third day and night i. e. the day following the 'basibia' is treated as 'kalaratri' in which the groom cannot see the face of the bride till the next morning. On the fourth day, 'chaturthamangal' is performed in the house of the groom in which the bride and the groom observe almost similar ritual and customs as those of 'basibia' including the going round seven times. A big feast is held in the groom's house. The assembled guests offer gifts to the bridal pair. Chaturthamangal marks the end of the marriage ceremony.

### Marriage practices of the Nepalis

The marriage customs of the Nepalis are almost similar to those of Assamese with the following variations. On reaching the gate of the bride's house, the groom's party is received by the father of the bride. The groom's feet are then washed with water brought in a tub for the purpose while he stands on a wooden support (pira). The parents of the bride then drink the water that remains in the tub after washing. The bride's father offers, besides other gifts, cows to his daughter. No meat is served in the feast that follows the ceremony. Home made liquor (laopani) is served to the guests.

### Beliefs and practices connected with death

The simple villagers believe that a pious man goes to heaven after death while a sinner goes to hell. They also believe life after death and re-birth according to the merits earned in the present life.

Dead bodies are usually burnt by the Hindus and buried by the Christians and Buddhists. After death, the dead body is

wrapped with new cloth and placed on a bier made of bamboo which is then carried by men on their shoulders to the cremation ground. For burning, the dead body is placed over a pyre consisting of seven layers of firewood with the head towards the north. The eldest son or any son of the deceased present or any close relative goes round the pyre seven times and sets fire to the wood from the easterly position. When the body is burnt, the charred portions 'osthi' are collected and put inside an earthen pot. 'Osthi' is carefully kept till the time that it can be taken to throw into the river Ganges. An earthen pot 'kalash' containing water is taken to crematorium. A small aperture is made at the bottom of the pot through which the water drops when it is sprinkled over the grave. The pot is then broken and left near the grave. On returning from the cremation ground, the people take their bath and sprinkle water with a 'tulsi' leaf over their heads for purification.

In case of burial, a grave about three feet deep is dug; the length and breadth corresponding to the size of the dead body. The body is then put into the grave. Leaving a gap of about 2 or 3 inches over the body, some bamboo pieces are placed with a 'dhari' (Bamboo mat) over them after which earth is shovelled into the grave to fill up the hole. The period of mourning and pollution and performance of funeral rites of the deceased varies from community to community. The Christians do not observe any pollution period, neither do they perform any 'sradh' or purification ceremony. They however give a feast to the friends and relatives and pray for the departed soul to rest in peace.

The Assamese and Bengalis observe a pollution period up to 30 days and perform sradh ceremony on the 31st day. During the pollution and mourning period the family members do not take fish, meat, etc., and do not shave and refrain from attending any social gathering. Funeral rites of the deceased are performed

## BATA DIPUR

on the 3rd (in case of Assamese) and 4th (in case of Bengalis) day as otherwise on the 10th and the 30th day after death. A brahmin priest is engaged for performing these rites. On the 30th day the sons undergo shaving of the head and beard and put on new clothes. The brahmin priest continues chanting of mantras and is presented with new cloths, utensils, rice, etc. Well-to-do persons also give cattle. The relations and guests are entertained in a big feast. After the feast is over, the brahmins are paid a small cash amount called dakshina. All this is done with a view to keep the departed soul in peace.

The Oriyas perform the funeral rites on the 11th day after the death. On the 10th day, the near blood relatives undergo shaving of the head and put on new clothes. A brahmin priest is engaged for performing the 'dasaha' rites on this day by dropping some 'til' seeds in a brass pot with offerings of water in a river bed or a tank. The relations are then entertained in a feast that day. On the 11th day, a bigger ceremony takes place when the cousins and

other relations shave their head and beard and are entertained in a feast given to the castemen and to the brahmins. New cooking pots are brought into use on this day. After the feast is over the brahmins are paid 'dakshina'.

The Buddhist lamas do not perform any rites like the Hindus but give a feast to the castemen on the 12th day and pray for the departed soul to rest in peace.

The Nepali Hindus perform a 'dakshakarma' ceremony on the 10th day in which the sons of the deceased accompanied by a Nepali brahmin priest go to the river side or a tank where the priest offers puja and chants mantras. After the puja is over, the sons get their head and beard shaved and return home after bathing. The family members and the blood relations take no meat, fish, mustard oil, salt or khar till the 'sradh' ceremony is over. On the 12th day, the 'sradh' ceremony takes place and a feast is given to all castemen. The priest is paid small cash amount as 'dakshina' for conducting the ceremony.

## CHAPTER III

### ECONOMY

#### Land

Batasipur has a total area of 338.80 acres of land of which 273.05 acres are under cultivation and the rest comprises of homesteads, domestic gardens, current and fallows, etc. The average extent of land owned by a family in the village is 3.94 acres. The agricultural lands are of two

classes—wet land and dry upland. The former is suited for cultivation of sali paddy while the other for ahu paddy.

Out of the 48 households resurveyed, two households do not possess any agricultural land. The following table gives the distribution of land-owning families according to the extent of their holdings :

Table No. 5

Community	Below 1 acre	Between (in acres)				
		1 & 2½	2½ & 5	5 & 7½	7½ & 10	10 & 15
Assamese	1	—	1	1	—	—
Bengali	2	—	—	—	—	—
Nepali	5	3	5	2	—	—
Oriya	3	3	10	5	3	2
<b>Total</b>	<b>11</b>	<b>6</b>	<b>16</b>	<b>8</b>	<b>3</b>	<b>2</b>

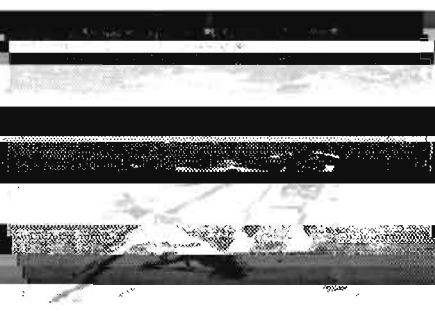
The cultivable land at Batasipur is not alluvial or fertile. There is also no irrigation system adopted for improving it so as to yield better agricultural produce. As the lands are generally rain-fed, the tillers are compelled to wait for the monsoon water in order to be able to cultivate, and frequently the monsoon rains fail to coincide with the cultivating season.

#### Agricultural practices

The staple food crop of the villagers is rice. Other important crops are potato, oil seeds, pulses, etc. Jute is also grown for sale as cash crop.

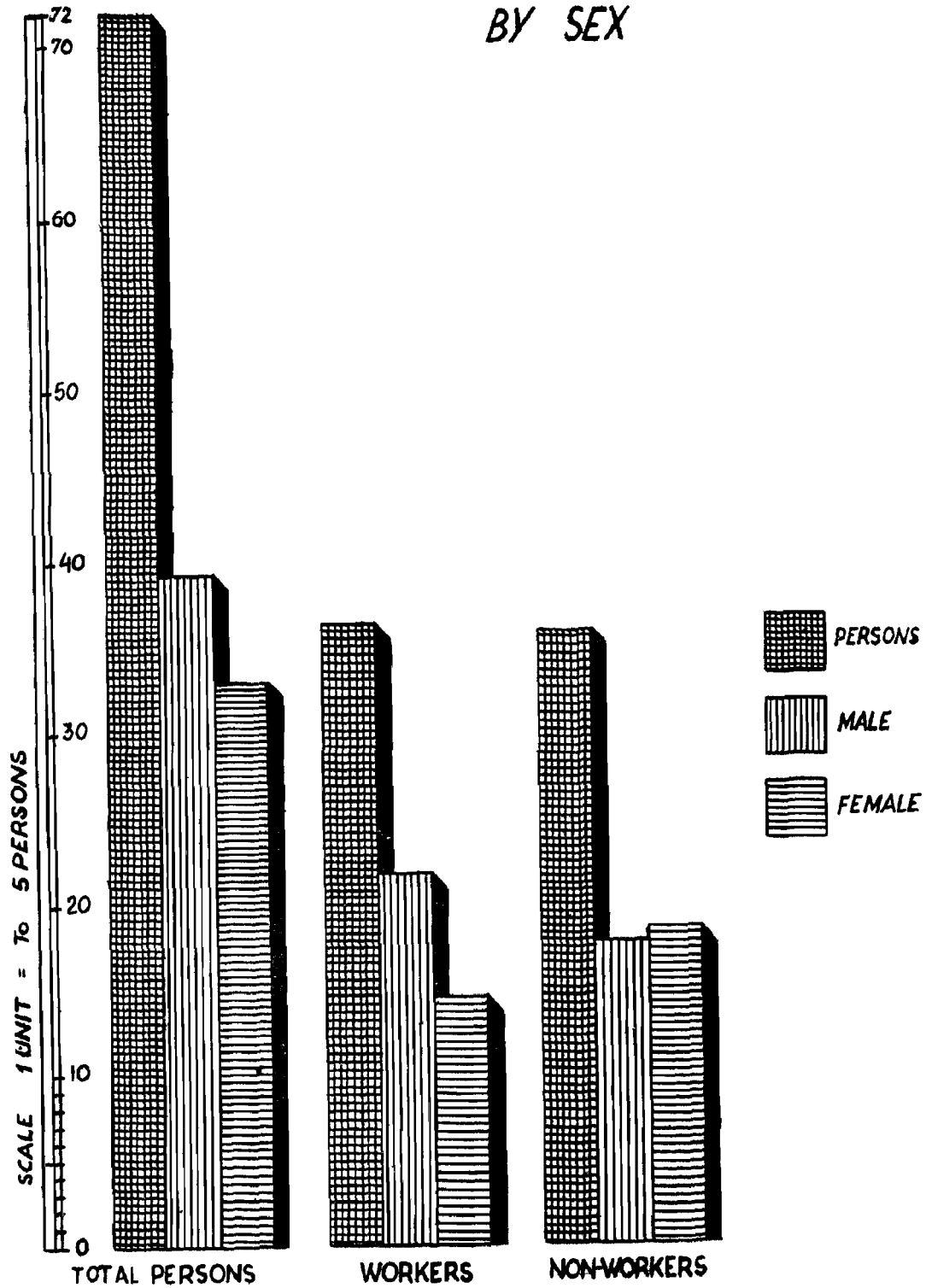
Transplanted paddy (Baodhan or sali dhan) is first sown in small seedling beds







# WORKERS AND NON-WORKERS BY SEX



## BATASIPUR

near the homestead. The land is ploughed till it is suitable for seedling during the months of April and May. The soil is then carefully manured with cowdung. The seeds which have been selected from the largest ears of the previous year's crop are sown broadcast over the beds in May and June and water is sprinkled while this is going on. The cultivators then start ploughing their fields as soon as the soil is softened by the spring rains. After the third or fourth ploughing, the field is harrowed and little embankments are made dividing the whole field into several compartments for keeping water. After about seven or eight weeks, the seedlings are taken from the nursery beds and carried in sizeable bundles to the fields already prepared for transplantation. They are planted out by bundles (gushi) each of which contains four or five plants. Transplanting goes on from the beginning of July to the middle of September. From the middle of November to the middle of January, it becomes ready for harvesting. The women grasp a handful of ears and cut them off near the ear. The handfuls are tied up and left exposed to the sun in the field to dry. When it dries up it is carried home by the male members. At home, the paddy is threshed out by the cattle and separated from the straw. The paddy is then passed through a sieve and placed in

a flat bamboo tray and herked in the air and allowed to drop slowly to the ground gradually till the chaff is carried off. After getting completely dried up in the sun, the paddy is stored in separate granaries.

For 'ahu dhan', ploughing is generally done during the month of February. When the soil is ready for the reception of seeds, the latter are sown and the land is again ploughed and harrowed so that the grain is thoroughly mixed with the soil. When the plants grow up to about six inches, they are harrowed again and weeded. The harvesting of 'ahu dhan' takes place by about the middle of July. The implements used are very simple and of primitive type. They are plough, yoke, harrow, hoe and sickle.

### Livestock

The villagers are keen in keeping cattle and other domestic animals. The table below gives the livestock statistics of the village. There are 219 head of cows out of which 116 are milching and 103 are draught animals. There are also 103 goats, 13 ducks, 152 fowls and 4 pigs.

Total No. of Households : 86

No. of households surveyed : 48

Table No. 6

Caste/Tribe/ Community	Milch cattle		Draught cattle		Goats		Pigs		Duck/Geese		Fowls		Fisheries	
	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Assamese	2	5	1	2	2	5	—	—	2	4	—	—	—	—
Nepali	11	52	11	27	11	42	1	4	2	4	8	57	—	—
Oriya	21	59	23	74	19	56	—	—	2	5	20	95	—	—

## ECONOMY

**Economic Activity**  
The classification of workers into dif-

ferent occupation groups in respect of 48 households interviewed during the revisit is given in the table below :

Table No. 7

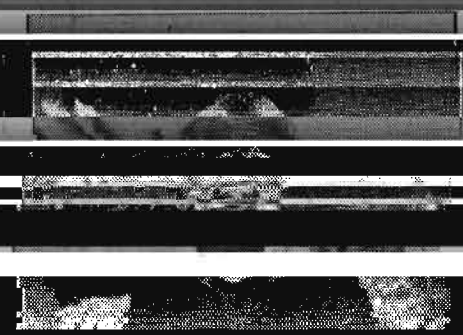
Age—group	Cultivation			Tea garden labourer			Business			Labourer			Carpentry			Tailoring			Other service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	55	38	17	58	26	32	3	2	1	1	1	—	1	1	—	1	1	—	3	3	—
0 — 14	1	—	1	2	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
15 — 34	24	14	10	46	23	23	—	—	—	—	—	—	1	1	—	1	1	—	2	2	—
35 — 59	20	16	4	9	3	6	2	1	1	—	—	—	—	—	—	—	—	—	1	1	—
60 & above	10	8	2	1	—	1	1	1	—	1	1	—	—	—	—	—	—	—	—	—	—

It appears that out of a total number of 122 workers in 48 households in the village, 55 are cultivators, 58 are engaged as tea garden labourers, 3 in business, 1 as day labourer, 1 in carpentry, 1 in tailoring and 3 in other services. The participation of women is notable in case of tea garden labour where they outnumber men by 6

while their number fall far short of male workers in cultivation. No household industry is recorded in the village. The cultivators other than Assamese and Bengalis find employment in neighbouring tea garden as labourers during the agricultural off-season.



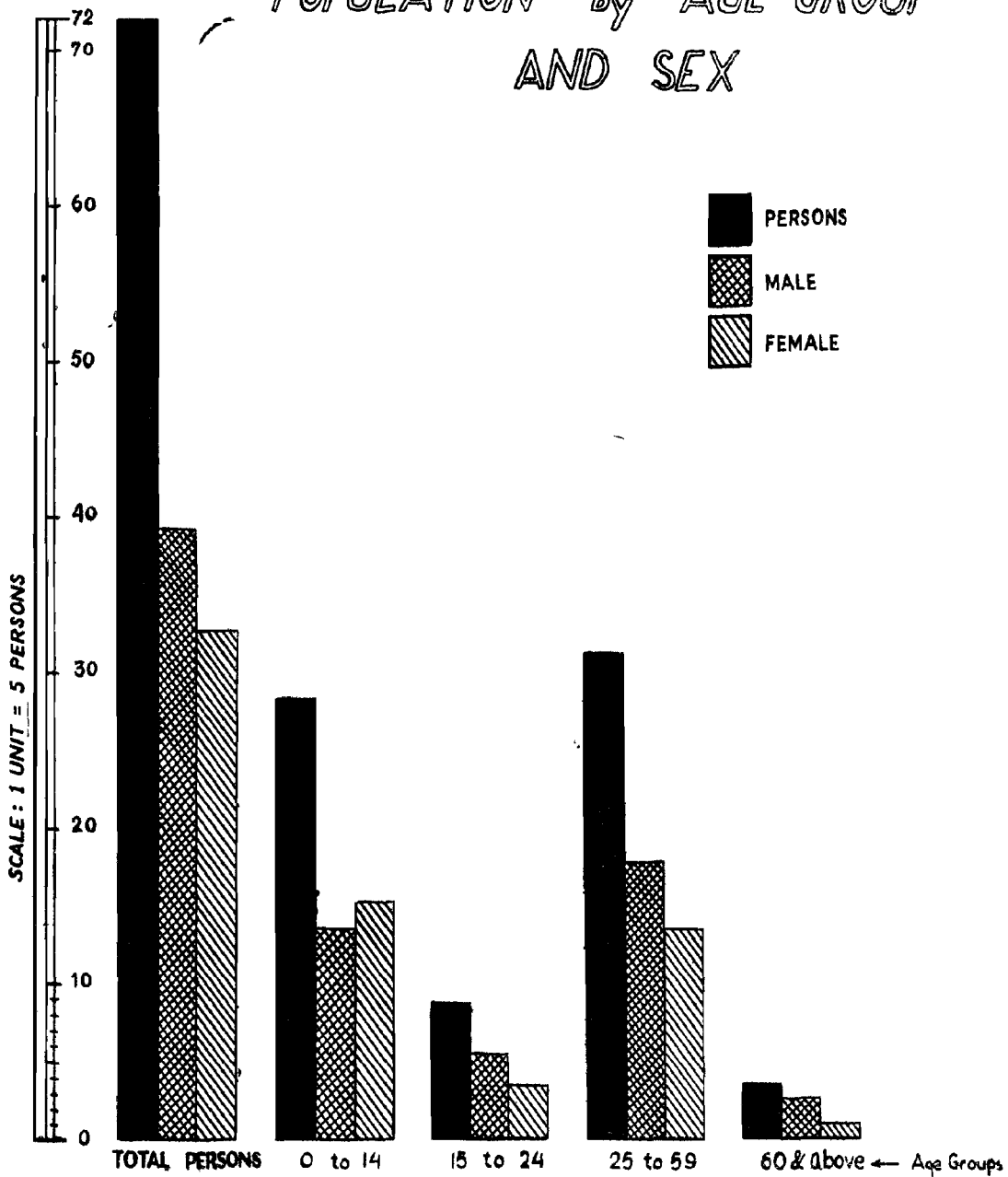
Front view of Barak man



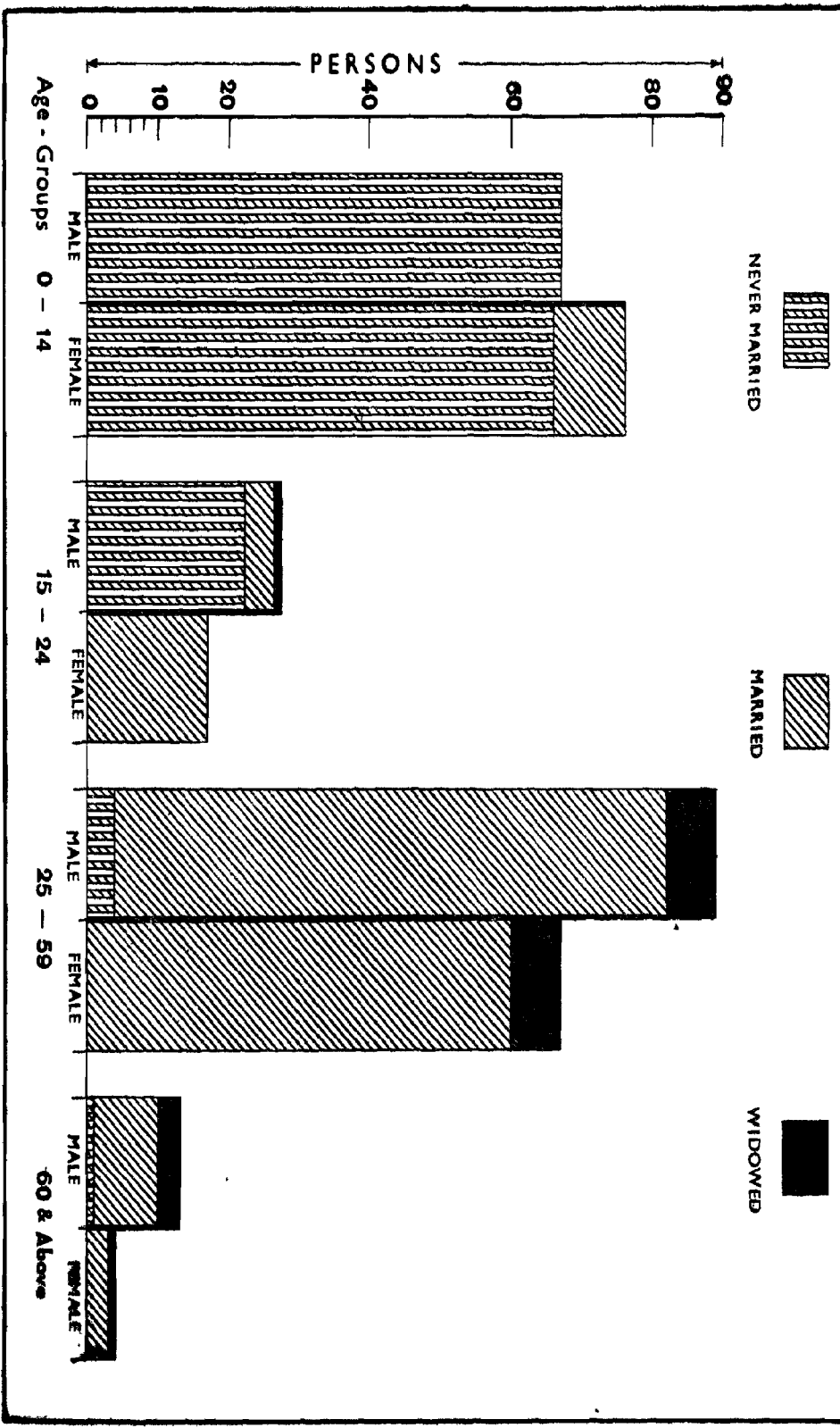




# POPULATION by AGE-GROUP AND SEX



**MARITAL STATUS**  
By  
**AGE-GROUPS & SEX**



**CHAPTER IV**  
**SOCIAL AND CULTURAL LIFE**

**Population by age and sex**

The table below shows the population by age-groups and sex :

Table No. 8

Sex	All Ages	0-14	15-24	25-59	60 & above	Age not stated
Males	196	67	27	89	13	—
Females	164	76	17	67	4	—
Total	360	143	44	156	17	—

The village has a population of 360 with 196 males and 164 females. The sex ratio is 837 females per 1,000 males. According to age-groups, the population is highest in the group 25-59 with 156 persons or 43.3 per cent of the total population. Age-group 0-14 comes

next with 143 persons, and there are only 44 persons in the age-group 15-24. Old persons aged 60 and above number 17. Males outnumber females in all the groups except 0-14 where they fall short of females by 9 only. Table No. 9 below shows the marital status of the population by age-groups and sex :

Number of households : 86  
Number of household surveyed : 86

Table No. 9

Age-groups in years	Total population			Never married		Married		Widowed	
	P	M	F	M	F	M	F	M	F
All ages	360	196	164	94	66	91	90	11	8
0-14	143	67	76	67	66	—	10	—	—
15-24	44	27	17	22	—	4	17	1	—
25-59	156	89	67	4	—	78	60	7	7
60 & above	17	13	4	1	—	9	3	3	1

## SOCIAL AND CULTURAL LIFE

Marriage is a common and compulsory feature of the social structure of the village. Half the population in the village consists of married persons, i. e. 181 persons out of 360 are married, 160 persons have not married so far and 19 persons are widowed. No case of divorced or separated persons are recorded in the village. As many as 10 girls are involved in marriage at the age of 14 years or less and not a single female aged 15 years and above are left unmarried in the village. This shows that early marriage is prevalent and marriage is a compulsory feature particularly for women. The figures indicate that males do not favour early marriage. Not a single boy is found married at the age of 14 years or less. In the age group 15 to 24, only 4 males are married while there are 78 married males in the age-group 25-59. Four males in

the age-group 25-59 and one aged 60 and above have never married.

### Literacy and education

Literacy has been defined as the ability to read and write a simple letter. According to this criterion, there are only 27 literates out of a total of 215 persons interviewed during the resurvey. This works out to a literacy of 12.56 per cent only. The number of persons having attained any educational standard is negligible being two only. They have read up to Class VII or so. There is no matriculate or person of equivalent standard of education in the village.

The following table shows the position of literacy in the village :

Total No. of households	86
No. of households surveyed	48

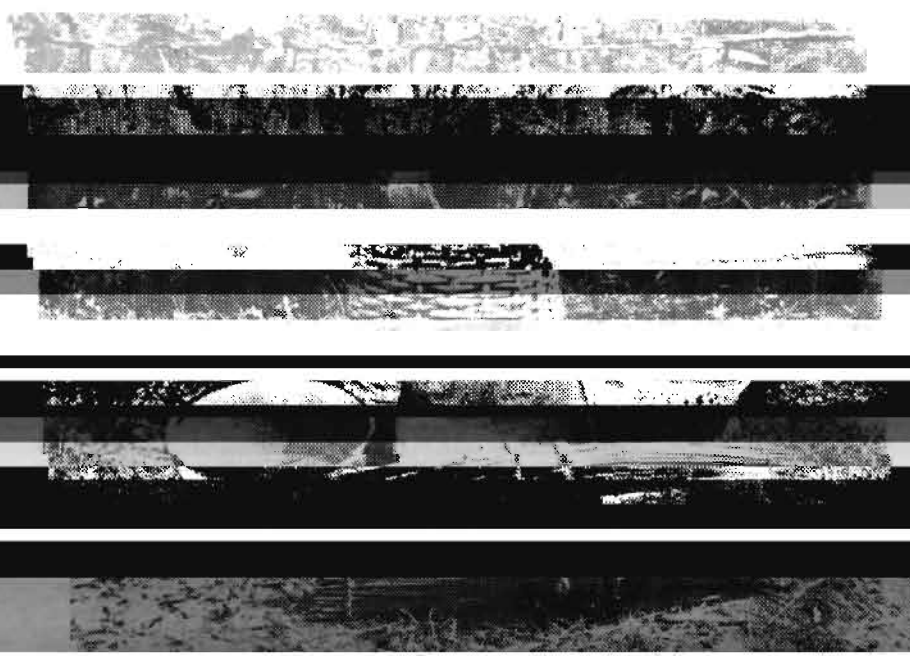
Table No. 10

Age-group	Total number			Illiterate			Literates without educational standard			M.E- M.V. or Senior Basic		
	P	M	F	P	M	F	P	M	F	P	M	F
All ages	215	108	107	188	89	99	25	17	8	2	2	—
0 — 14	86	38	48	65	29	26	16	9	7	—	—	—
15 — 24	27	14	13	35	13	23	2	2	—	—	—	—
25 — 59	88	46	42	75	39	36	6	5	1	2	2	—
60 & above	14	10	4	13	9	4	1	1	—	—	—	—

### Family structure and relationship

A family in this village conforms more or less to the pattern of a family in other villages of the neighbouring areas. An average family consists of a married couple with a few children and occasionally with old parents, unmarried sisters and young brothers. The family tie is close till one of

the sons marries. Thereafter there is a tendency for married sons to break up. Where such tendency is not noticed, the size of the family increases with the birth of grand-children bringing difficulties in their wake which may be either economic or due to lack of personal adjustment. This leads ultimately to the dismemberment of the hitherto compact family giving rise to a new household.



A few specimens of bamboo and cane works



## BATASIPUR

Thus in most of the cases, the size of a family is maintained at the average level of 4 to 6 members. In some cases, married sons continue to live cordially, sometimes even with married sisters and their children.

When the question of partition arises, the sons get equal share. If the sons get separated in the lifetime of an old father, the father is maintained by one son after the other by rotation. Sometimes a portion of the cultivated land is allowed to continue in possession of the father for his maintenance.

Both intra-family and inter-family relationship in the village appear to be cordial. Different families of same caste as well as of different castes join together in social and religious functions and offer mutual help. Presents in cash or kind are exchanged during such functions as marriage and death.

### Social legislation and reforms

Although some of the villagers, and more specifically some of the members of the Assamese and Bengali communities, have vague notions of the Untouchability Act, they did not have the opportunity of knowing the specific rights and privilege bestowed under the Act. Members of different castes of the Oriya speaking people suffer from a sense of inferiority and do not assert themselves in social sphere due to their backwardness in education and economic condition. With regard to the awareness of social reforms, some of the villagers know that some sort of changes in the Hindu Adoption and Succession Act have taken place. None of them cared to know or had opportunity to know the actual provisions of the law or to give effect to them.

## CONCLUSION

The foregoing study of the various aspects of the social, cultural and economic life of the village leads to the obvious conclusion that Batasipur is backward and undeveloped. Even now, when most parts of the country are pulsating with activities aiming at economic development and social advancement, this village has remained comparatively quiet. This is at once the result of the poor state of educational level and lack of intercourse with more progressive localities outside the village.

Most of the villagers are primarily cultivators but cultivation has no support of irrigation and remains helplessly dependent on the weather. No improved methods of cultivation or modern types of implements have been brought into use. Again, the number of tea garden labourers is disproportionately large. They engage

themselves as labourers in the neighbouring tea gardens if and when occasions arise and pay less attention to cultivation.

There is no household industry in the village in which they can get any part time employment.

No sanitary arrangements have been made by the villagers but the village is exceptionally lucky in not having any visitation of epidemics for the last few decades. Occasional ailments of the villagers are either left neglected or are inadequately treated by the dispensary at Dhekiajuli.

The villagers are docile and are not in the habit of protesting against shortcomings of the administration. The awareness of their rights and privileges under the law of the land or under the administration is very poor.



# **APPENDICES**

# APPENDIX—1.

## TABLES

TABLE NO. 1

### AREA, HOUSES AND POPULATION

Total No. of Households in the Village—86  
No. of Households surveyed 86

Year	Name of Village	Area		Density per sq. mile	No. of Houses	No. of Households	Population		
		Acres	Hectors				Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
1960	Batasipur	338.80	135.52	679.25	91	86	360	196	164

TABLE NO. 2

### SETTLEMENT HISTORY OF HOUSEHOLDS

Total No. of Households in the village 86  
No. of Households surveyed 48

Total No. of Households	No. of Households settled for generations				
	5 & above	3 and below 5	above 1 and below 3	One generation and below	Unspecified
1	2	3	4	5	6
48	..	1	2	27	18

**TABLE NO. 3**  
**WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUPS**

Total No. of Households in the village 86  
No. of Households surveyed 86

Age-Groups	Total			Total Workers			Total Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	360	196	164	181	109	72	179	87	92
0-14	143	67	76	7	2	5	136	65	71
15-34	117	62	55	84	43	41	33	19	14
35-59	83	54	29	76	52	24	7	2	5
60 & above	17	13	4	14	12	2	3	1	2

**TABLE NO. 4**  
**NON-WORKERS BY SEX, BROAD AGE-GROUPS**  
**AND NATURE OF ACTIVITY**

Total No. of Households in the  
village..... 86  
No. of Households surveyed 86

Age-Group	Total No. of Non-workers			Persons engaged in Household duties only						Full-time students or Children attending school						Dependents						Unemployed		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16									
All Ages	179	87	92	10	—	10	12	10	2	157	77	80	—	—	—	—	—	—	—	—	—			
0-14	136	65	71	1	—	1	10	8	2	125	57	68	—	—	—	—	—	—	—	—	—			
15-34	33	19	14	9	—	9	2	2	—	22	17	5	—	—	—	—	—	—	—	—	—			
35-59	7	2	5	—	—	—	—	—	—	7	2	5	—	—	—	—	—	—	—	—	—			
60 & above	3	1	2	—	—	—	—	—	—	3	1	2	—	—	—	—	—	—	—	—	—			

TABLE NO. 5

MAIN OCCUPATION, PER CAPITA ANNUAL HOUSEHOLD INCOME AND FAMILY TYPE

Total No. of households in the village 86  
No. of households surveyed 48

Main occupation	Number of Households																		
	Per capita annual household income ranges																		
	Rs. 1-50			Rs. 51-100			Rs. 101-200			Rs. 201-300			Rs. 301-500			Rs. 500 & abve			Total
S	I	J	S	I	J	S	I	J	S	I	J	S	I	J	S	I	J		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Cultivation	3	1	2	3	—	1	9	—	1	2	1	—	8	—	3	6	—	1	41
Business	—	—	—	1	—	—	—	—	—	1	—	—	—	—	—	1	—	—	3
Labour	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
Service	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	2	—	—	3
Total	3	1	2	4	—	1	9	—	1	3	1	—	8	—	4	10	—	1	48

NOTE :—

S—Represents simple family (Husband, wife and unmarried children)

I— Represents Intermediate family married couple with husband's brothers and sisters—married or unmarried),

J— Represents Joint family (father, mother and their married children and/or their married brothers and sisters).

**TABLE NO. 6**  
**COMBINATION OF OCCUPATION**

		Total No. of Households in the village	86
		No. of Households surveyed	48
		Number of households	
Main occupation	Total number of households	Subsidiary occupation	
		Agricultural labour	Tea Garden labourer
1	2	3	4
Cultivation	41	—	19
Business	3	—	—
Labour	1	—	—
Service	3	1	—
	48	1	19

**TABLE NO. 7**  
**DISTRIBUTION OF HOUSEHOLDS BY MAIN OCCUPATION**  
**BY CASTE/TRIBE/COMMUNITY**

		Total No. Households in the village	86		
		No. of Households surveyed	48		
Main occupation	Number of households in each community				
	Assamese	Bengali	Napali	Oriya	Kachari
1	2	3	4	5	6
Cultivation	2	—	14	25	—
Business	—	3	—	—	—
Labour	—	—	—	1	—
Service	1	1	—	—	1
	3	4	14	26	1

## APPENDIX II

### GLOSSARY

Angute pindha	:	a ring ceremony before marriage.
Bedi	:	a kind of a platform.
Dhari	:	a bamboo mat.
Gamosa	:	a towel.
Ghots	:	earthen pots.
Hom	:	a holy fire.
Kanyadan bhog	:	a feast following ring ceremony.
Laopani	:	home-made liquor.
Lengti	:	a pice of cloth put on between the things and tucked in at the back.
Nakfili	:	a kind of ornament worn on the nose.
Panta bhat	:	rice-water so fermented.
Riha	:	a traditional garment of the Assamese ladies.
Osthi	:	the charred portions of the burnt corpse.
Panjika	:	an almanac.

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APPENDIX III  
GOVERNMENT OF INDIA  
MINISTRY OF HOME AFFAIRS  
OFFICE OF THE SUPERINTENDENT OF CENSUS OPERATIONS

CENSUS 1961

VILLAGE SURVEY

HOUSEHOLD SCHEDULE

PART I

Name of District

Name of Investigator

Name of P. S./Mauza

Name of Interpreter

Name of village

Period taken for completion of  
investigation

Census Code No.

1. Household No.

From \_\_\_\_\_ To \_\_\_\_\_

Sl. No. of Household

2.

Name	Age	Sex	Caste or Tribe	Occupation	Literacy	Remarks (is he simply head or also informant)
1	2	3	4	5	6	7
Head of Household						
Informant						



**3A-Composition of the Household including the Head (including dependants and casual members living)**

Economic Status.	Sl. No.	Name	Sex M/F	Age in completed years.	Relation to the head of the household.	Place of birth		Religion	Community Caste/ Tribe.	Gotra/ clan.	Language	
						Name	Distance from the village.				Mother tongue	Other languages spoken
1	2	3	4	5	6	7(a)	7(b)	8	9	10	11(a)	11(b)

Education	Occupation		Place of Occupation		Income	Marriage		Remarks
	Main	Subsidiary	Name	Distance from the village		Marital status	Age at marriage	
12	13(a)	13(b)	13(c)	13(d)	14	15(a)	15(b)	16

**3B-Members of the Family (i.e. either earners/contributing to the family income or dependents) living away from it.**

Economic Status.	Sl. No.	Name	Sex M/F	Age in completed years.	Relation to the head of the household.	Place of birth		Religion	Community Caste/ Tribe.	Gotra/ clan.	Language	
						Name	Distance from the village.				Mother tongue	Other languages spoken
1	2	3	4	5	6	7	7(b)	8	9	10	11(a)	11(b)

Education	Occupation		Amount contributed to/by household annually as the case may be.	Marital status	Marriage			Present address	Since when living away from the family	How many times visited the family during the last year	Remarks
	Main	Subsidiary			Age at marriage	Marriage payment if any					
						Made by the family	Received by the family				
12	13(a)	13(b)	14	15(a)	15(b)	15(c)	15(d)	16	17	18	19

- 4 (a) (i) For how many generations, counting from the head of the household backwards, has the household been residing in this village ?
- (ii) For how many years has the household been residing in the village ?
- (b) If there is any history or tradition of migration of the household :
- (i) Area from where migrated and distance ?
- (ii) Cause of migration.
- (iii) Occupation before migration.
- (iv) Any other significant information in respect of the migration.
- (c) (i) Whether a displaced household after partition.
- (ii) If so, how and why this village was selected.
- (iii) Has the household received any loan or grant for rehabilitation.  
(state amount and date).
- (iv) Any comment (including whether the household considers itself to be adequately rehabilitated).
- 5 (a) Religion ..
- (b) Sect ..
- (c) Tribe or Caste
- (d) Sub-tribe or Sub-Caste
- 6 (a) Is there a deity or object of worship or a sacred plant in the house ?  
(Answer Yes/No).
- (b) If 'yes' where is the deity or object of worship located in the house ?
- (c) What is the name of the deity or object of worship or sacred plant and what is the form and frequencies of worship ?
- 7 (a) (i) What are the different types of marriages in your community ?
- (ii) Who are the permissible partners for marriage among kinsfolk and who are not ?

- (iii) Is polyandry/polygamy customarily followed in the household ?
- (iv) Is widow marriage customary in the household. If 'yes' name social attitude approving/dis-approving.

7. (b) Expenditure on marriage :

- (i) On functions before marriage.
- (ii) On marriage ceremony.
- (iii) On functions following marriage
- (iv) Any amount paid last year.

7. (c) Usual range of bride-price :

- (i) Who receives the bride-price ?
- (ii) Bride price :
 

Virgin	From	to	Rs.
Widow	From	to	Rs.
- (iii) Bridegroom price
 

From	to	Rs.
------	----	-----
- (iv) Describe briefly the role of the priest and mention particulars, regarding community/cast/tribe.
- (v) Is there any special dress and ornaments prescribed for the bride and the bridegroom ? (Give a brief description).
- (vi) Did any marriage in contravention of community/Caste/tribal law take place in this household ? If 'yes' give details and social attitude.
- (vii) Was dowry given on the occasion of the marriage of the daughters ? If 'yes' mention the amount.
- (viii) Are you aware of the legislation regarding prohibition of dowry ? If 'yes' what is your attitude towards it ?
- (ix) Do you know that there have been changes in the recent years in the Hindu Marriage Act ? If 'yes' what do you think of the salient features of the Hindu Marriage Act ?

7. (d) Divorce :

- (i) Is divorce/separation an accepted institution in your community/caste/tribe ?
- (ii) Agency settling the dispute and its composition ?
- (iii) Amount of compensation paid to the aggrieved party.

8. Inheritance :

- (a) Which relatives, including the widow and daughters (married and unmarried) inherit property on the death of a married person belonging to the same caste as the household ?
- (b) What is the share of each such members ?
- (c) Can a person make a will of gift of his/her property ?
- (d) Is it in accordance with the traditional custom ?
- (e) Is the the informant aware of the changes in the Hindu Succession Act ? If 'yes' is his description of the Act correct ?

(f) Is the informant aware of the changes in the Hindu Adoption Act ? If 'yes', is his description of the Act correct ?

9. If the household possesses land give :—

- | (a)   | Owned | Leased in | Remarks |
|---|-------|-----------|---------|
| Total area in acre—                                     |       |           |         |
| (b) Area comprising household—                          |       |           |         |
| (c) Total uncultivable fallow—                          |       |           |         |
| (d) Total cultivable land—                              |       |           |         |
| (e) Total land cultivated, with particulars as under :— |       |           |         |

Situating	Owned Land cultivated		Lease land cultivated		Total		Owned land leased out to others	
	No. of plots	Area	No. of plots	Area	No. of plots	Area	No. of plots	Area
		Dry		Wet		Dry		Wet
Inside the village								
Outside the village .. Miles								

- (f) (i) In case of owned land, how and when the family came to own land ?  
(ii) What is the land revenue for the land owned—has there been any recent change ?  
(iii) What are the tax collecting Agencies ?
- (g) In case the household has leased land—  
(i) Who is the landlord ?  
(ii) Where does he stay (if outside the village the distance should be given) ?  
(iii) What is his occupation ?  
(iv) Since when has the land been leased ?  
(v) On what terms the land has been leased—has there been any recent change ?
- (h) If the land has been leased out—  
(i) To how many tenants ?  
(ii) Since when ?  
(iii) On what terms ? has there been any recent changes ?
- (i) If there is any cultivable land, which is lying fallow—  
(i) Since when, it is lying fallow ?  
(ii) Why is it lying fallow ?
- (j) Is the household cultivating any land by hired labour ? If so—  
(i) Quantity of land cultivated through hired labour.  
(ii) Agricultural operations in which labourers were engaged.  
(iii) Number of man, days, for which hired labourers were engaged.

(iv) Average wage per day paid to hired labourers.

Male.....Per day.

Female.....Per day.

(k) (i) Agricultural operation.

Name of crops*	Main implements	Main operations and season for each (ploughing, sowing, weeding, transplanting, harvesting, thrashing etc.)	Land under cultivation		Quantity obtained last year	Quantity sold and rate	Remarks
			Irrigated	Un-irrigated			

10. Does the household own any cattle or poultry ? Give numbers.

	Present No.	Cost of maintenance last year.
(i) Milch cattle* ..	_____	_____
(ii) Draught cattle* ..	_____	_____
(iii) Cows* ..	_____	_____
(iv) Goat ..	_____	_____
(v) Sheep ..	_____	_____
(vi) Pigs ..	_____	_____
(vii) Ducks ..	_____	_____
(viii) Geese ..	_____	_____
(ix) Fowl ..	_____	_____

11. Fishery

- (a) Does the household own any tank ?
- (b) If fish is reared, was any quantity sold last year ? Answer Yes/No (If 'yes' mention quantity and amount obtained last year).

Industry

12. Does the household conduct any industry ? if 'yes'.

- (a) What are the products ?
- (b) How it is financed ? Expenditure incurred last year.
- (c) Are some of the products sold ?
- (d) What is the amount collected last year ?
- (e) Has the making of any of the products been taken up for the first time in the course of the last 5 years ?
- (f) Has any new technique been adopted or any new implement brought into use during the last 5 years ? if so, give details.

13. Mentioned in detail the means of livelihood of the household other than agriculture and industry, e. g. services or trade or business or labour.

- (a) In case of trade or business, mention the commodities dealt in annual profit, how financed etc.
- (b) In case of service (labour), mention the status, name of establishment and approximate monthly income (daily wages).

#### Indebtedness

14. If the head of the household is in debt—

- (a) Amount of debt outstanding.
- (b) Purpose of the debt.
- (c) Source of credit.
- (d) Rate of interest.
- (e) Terms and securities against the debt.

15. Reasons if traditional occupations is not followed by any.

#### Education

16. (a) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets ?
- (b) Does the head of the household know the names of the Anchalik Panchayat/Thana/Sub-division/District in which the village is situated ?
- (c) Does the head of the household know the name of the principal rivers flowing through the the district ?

#### Diet

17. (a) & (b) How many times in a day do the members of your household take their food ?

Food routine (Ordinary)		Food routine (Festivals)		
Time of day	Items in the meal if taken.	Name of Festival.	Time/s of principal meal.	Item
1	2	3	4	5

- (c) What are the foods or drinks prohibited ? Why are they prohibited ?
- (d) Does the household take sugar with coffee and tea ?

18. What utensils are used for—

	Local term	English term	Materials	Number
(i) Cooking				
(ii) Eating				
(iii) Drinking				
(iv) Fetching & storing water				
(v) Storing food grains, Condiments oil etc.				

19. Fuel—

- (a) What fuel is ordinarily used for cooking ?
- (b) Whether obtained free or on payment ?
- (c) Place and distance from where obtained or purchased ?
- (d) Amount spent last year ?

20. Furniture—

- (a) Does the household possess bedstead/khatia/taktaposh/chair/table/bench/stool/mirror/alna/bracket ? (cross out those not found)
- (b) Is the household using any new kind of furniture for the first time in the last five years ?
- (c) Is mosquito net used ?

21. Dresses and ornaments—

	Working			Ordinary		Festival & Dancing			
	Local term	English term	Material	Local term	English term	Material	Local term	English term	Material
Dress									
Male									
Female									
Ornaments									
Male									
Female									

22. Consumer Goods—

- (a) Does the household possess hurricane lantern/petromax/battery torchlight/keiosene stove/bicycle/gramophone/radio-set ?
- (b) Has any of the items been acquired for the first time in the the last five years ?  
If so, mention them.
- (c) Does the household use toilet soap/washing soap ?
- (d) Are clothes sent to the washerman for being cleaned ?

23. Family planning—

- (a) Do the father/s (indicate by his Sl. No. in 3A or 3B) in the household know anything about family planning through the family planning centre or social workers ?
- (b) Is there any family planning centie/social worker in that area ? Give the address or the department concerned.
- (c) Does the head of the household wish that more or no more children were born to him ?
- (d) Condition of the family :—

Father's name	Occupation of both parents & children if any	Income of parents and children if any	Father's Age		Mother's name	Her age		Children	
			In completed years	At first marriage		In completed years	At first marriage	Sons	Daughters

#### 24. House

- (a) What is your house type called ? Term/Description.
- (b) Is this your own house ?
- (c) When was your house built and at what cost ?
- (d) Do you attach any importance to the selection of the house site ?  
(If 'yes' give details)
- (e) Give details of construction
  - Plan
  - Plinth
  - Wall
  - Roof
  - Ventilation
  - Number of rooms
  - How they are used
  - General
- (f) Was your house constructed with the assistance of family labour/caste/tribe/community labour/hired labour.
- (g) Are there any auspicious days and months for commencing house construction ?
- (h) What are the ceremonies observed concerning house construction and house warming ?
- (i) When was your house repaired last and at what cost ?

#### 25. Belief in luck and superstition :

- (a) Do you believe in luck and superstition ?
- (b) If yes, do you believe in omens, taboos, common inhibition ?
- (c) If yes, what things are lucky and unlucky to hear or to see ?
- (d) What objects are lucky or unlucky in themselves, gems or metals or bits of clothing ?
- (e) What sorts of acts are supposed to be lucky or unlucky, such as breaking things or falling or tripping or in eating or drinking or yawning or sneezing passing through or under any object ?



- (f) How do people protect themselves, from possessions of the evil eye ?
- (g) In what months is it lucky or unlucky to be born or married ?
- (h) What days of the week are considered lucky to cut one's hair or nails ?

26. Leisure and recreation :

- (a) What are the months in a year when either you or any member of your family are not gainfully employed ?
- (b) How do you spend the leisure ?  
(give a brief account).
- (c) What are the leisure hours in a day ?  
How do you spend them ?  
(give a brief account).
- (d) What are the games played by :
  - (i) Boys ..
  - (ii) Girls ..
  - (iii) Males ..
  - (iv) Adult women ..
- (e) Are there any games connected specially with some festivals :
  - (i) Girls ..
  - (ii) Boys ..
  - (iii) Adult Males ..
  - (iv) Women ..
- (f) Are any folk dances conducted in the village ? What are their names ?  
Draw plans or take photographs showing the positions and movements of the dancers ?  
Are any of the dances connected with particular times of the year of festivals ? (Answer in the F. N. B).

27. (a) The attitude of the family members (belonging to a particular community/caste/tribe) to sharing with their co-villagers, people from neighbouring places and strangers of different community/caste/tribe in the following activities :—

Household—

Community                      Caste                      Tribe

Are these things un-objectionable ? Yes/No.

Name of other Communities,	Drinking water from the same well	Using the same bucket	Taking food in the same room	Going to the same temple
1	2	3	4	5
<b>A. Co-villagers</b>				
<b>B. Neighbours</b>				
<b>C. Strangers</b>				

- (b) If all the answers are negative, is this attitude traditional, of a recent one (in this case obtain when and how the change of attitude has taken place).

APPENDIX IV

**SOCIO-ECONOMIC SURVEY**  
**1960-61**  
**CENSUS - 1961**

Name of District.....

**PART II**

**VILLAGE SCHEDULE**

Name of Police Station/Mauza.....

Name of Village..... Number of Village.....

Area of the Village..... Number of Households.....

Name of Predominant Caste/Tribe.....

What is the religion which the majority of the villagers profess ?.....

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1. Topography of the Village :—

(a) Is the village situated on a plain/on an undulating surface/a plateau/on a hillock/or at the bottom of a depression ?

(b) The system of grouping of houses-average distance between two clusters of houses-reasons for such grouping, e. g. ; whether on account of the nature of the surface of land or on account of social custom.

(c) Internal roads-Tanks-any stream or other extensive source of waterproximity or otherwise of any jungle-Approximate number of shadebearing trees and how they are arranged.

2. What is the local legend about the village ?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

4 (a) Page-42

4 (b) Page-42

4 (c) Page-42

5. Name and distance of the nearest Railway station and Bus route.

6. Distance by road from Thana and Sub-division Headquarters.

7. (a) Distance of the Post office from the village.

- (b) Distance of the Telegraph office from the village.
- (c) Can money be sent through that Post office ?
8. Religious practice followed by members of each caste, tribe and religious group in the village.  
The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.
9. Give details of places of common religious worship, if any.
10. Describe community festivals if held in the village.
11. Dress and ornaments commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.
12. Number and types of schools in the village.
12. (a) Page 42
13. Describe historical monuments, temples, etc. if any.
14. State of co-operative movement in the village. (Number and names of co-operatives)
14. (a) Page 43
14. (b) Page 43
15. Name and distance of the nearest hospital or dispensary.
16. Name the diseases from which the villagers usually suffer.
17. Name the diseases from which cattle commonly suffer.
18. Name and distance of the nearest veterinary hospital.
19. (a) Is this village within any C. D., N. E. S. or M. P. C. D. Block ? (Yes/No)
- (b) If 'yes' what benefit it derives from the Block ?
20. (a) Mention the names of the club, libraries, drama parties or other cultural organisations in the village (if any).
20. (a) (1) Page 43
20. (b) Mention in brief other recreational facilities enjoyed by the village (Sports and Games, Cinema, Fairs, Festivals, etc.)
21. Page 44
22. ,, 44
23. ,, 44
24. ,, 45

4(a) Name and particulars of the markets most commonly visited.

Name of the Market	Distance from the village	Transport	Weekly hat day	Commodities exported to the market			Commodities imported from the market			Remarks
				Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value	
1	2	3	4	5	6	7	8	9	10	11

4(b) Particulars about the fairs and festivals commonly visited by the villagers.

Name of the Fair	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural & Social activities	Remarks
1	2	3	4	5	6	7	8	9	10	11

4(c) If there are shops in the village, furnish the following particulars.

Name of the shopkeeper	If he is an outsider, his home address	When the shop was established	Extent of business		Nature of transaction (cash, advance, barter, etc.)	Side business, if any (money lending, contract etc.)	General notes on the business including profiteering, if any, trends of change in the quantity and method of transaction, etc.
			Names of main commodities	Approx. annual transaction			

12(a) Particulars of the Educational Institutions.

Type	Name of the Institution	Where situated		Since when in existence	How many students from the village are enrolled/ST/SC/Others	School hours	General notes including history of the Institution, its problems etc. Number of Schools of each type
		Name of the place	Distance from the village				

14 (a) General particulars about the Co-operative Societies that serve the village

Type of Society.	Name	Area of Operation	Registered Y. O.		When Registered.	Members		Qualification for membership	Nature of operation	Aid from Government	Extent of business to last audit report	Loss or profit according to last audit report	Dividend if any given	General note on its role including whether all sections of the population are attracted, what are its problems etc.
			Name of the place	Distance from the village		Total	No. from the village							

14. (b) Organisational and operative details.

Name of the Society	Composition of Board of Management		Date of registration.	General meeting held after registration.		Remarks
	Official	Non-officials S. T/S. C/Others		Date	No. of members attending	

20 (a) (i) Cultural life of the village.

I Name of Clubs, Libraries, drama parties or other cultural organisations in the village	II When established		III Members			IV Office bearers		V Brief note on basis of membership (Subscription signing of pledge etc.)	VI Brief note on objective of the organisation.	VII Brief note on activities of the organisation.
	Name	When established	Castes/Tribes	Occupation	Age	Education	Name			

21. (a) Are there dormitories in the village for unmarried boys and girls ? If so, give rough sketches of horizontal cross-section and vertical cross-section of the huts indicating different elements (place of sleeping, dancing, etc.)

(b) Describe the musical and other instruments.

(c) Discuss the recreational, economic, educational and other activities of the dormitory.

22. Furnish the following particulars regarding emigration from the village.

22. Furnish the following particulars regarding emigration from the village.

Name of Caste	No. of families emigrated				Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the village and whether they occasionally visit the village.
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			

23. Furnish the following particulars about immigration into the village.

Name of Caste	No. of families emigrated				Area to where migrated	Purpose of migration	General note including how many families are only sojourners in the village and go back to their original place from time to time.
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			

24. Village leaders, Members of Panchayat, priests, and other office bearers.

I		II							III	
Name of organisation	Name of office held.	Member							Remarks (activities)	
		Name	Caste	Occupation	Age	Since when holding the office	How position was gained	Remuneration, if any		Other offices held inside or outside the village
1	2	3	4	5	6	7	8	9	10	11